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"The Gospel in Latin Lands"
South America-East Coast.

BY MRS. JOHN P. WHITE, KANSAS CITY, MO.

OUR last study of the Gospel in Papal Lands embraces the East Coast of South America. This is by far, the greatest territory that we have studied—greatest in extent and greatest in possibilities. Everything that makes for wealth and commercial prosperity is found here The proximity to the best civilization of the globe, gives this portion of South America a decided advantage over the other side. Even when the Panama Canal is in operation, the West Coast can hardly hope to compete with the East, because of the lack of good harbors, and the great barren mountain system that separates the habitable portions from the coast. The East side boasts of the finest harbor in the world, at Rio de Janeiro, besides many other fine ones.

The great navigable river systems make the interior easy of access; the fertility of the soil of almost this whole territory is apparently inexhaustible, proving that it is capable of supporting an immense population. Every year, tens of thousands of immigrants are pouring in, seeking new homes. The cities that have developed in the last few years, especially Rio de Janeiro and Buenos Ayres, give evidence that there are men of enterprise, thrift and intelligence among the people. The struggle for the best system of government, for better education, for the best "by-products of Christianity," is proof that they want the best things of earth. May our study of these interesting and strategic countries lead us to see that the church must give to them the foundation stone of all good government and education—the open Bible with its message of redeeming love.

Venezuela.

Venezuela has, in some respects, been first among the republics of South America. "It was the first to be discovered, the first to declare itself an independent republic, the first to win victories on any considerable scale against Spain."

Thirty years after Columbus first saw the shore of Venezuela, some settlements were made along the coast. After the Spanish authorities had exhausted the mines, they considered this country of no more value, though there were other larger hidden treasures there.

Spain never did anything for the betterment of Venezuela. Commerce was forbidden. Some commodities were monopolized by the government and every product was subject to exorbitant tax. Education was not encouraged. A

school was established in Caracas in 1696, and the city of Merida asked for one also, but were denied because "His Catholic Majesty did not deem it wise that education should become general in America."

The dwellers of our free land cannot be too grateful that the early settlers here advocated liberty of conscience, free speech and an open Bible. The early settlers in South America stood for exactly the opposite, and the succeeding years have shown the results.

Venezuela has been designated the "Turbulent Republic." It would seem, from the history of South America, that each of her eleven republics might claim

SELLING THE BIBLE IN VENEZUELA.

that epithet, but Venezuela has surely outstripped them all in turbulency. That she has survived her troubles, is "proof of her inherent resources and recuperative powers."

The Presbyterian missionary in Caracas, after summing up their deliverances from many dangers, adds, in reference to the political situation, "A bloodless revolution—an event unique in the history of this land of earthquakes and revolutions—has brought back from exile, nearly all the refugees from the wrath of the autocrat, and apparently a community of adversity and suffering have bound Venezuelans of all parties, not only to seek peace, but to join hands in support of the new regime."

Missionary Work.

A few lonely workers for Christ are trying to take the light into this darkened region. The American Bible Society, here as elsewhere in South America, is preparing the way, by distributing bibles.

The missionaries, though they see small fruits from their labors, are hopeful, if not jubilant. Persecution and prejudice are diminishing. Formerly at the instigation of the priests, those attending Protestant services were subject to great annoyance in the building and in the streets. The missionary says, "But this clerical company has received of late—three days before the revolution—such a crushing public castigation in a "pastoral" from the Archbishop of Caracas and Venezuela, exposing their short comings and scandals so realistically and microscopically, in twelve columns of the principal daily, that they are as still and modest as church mice. The much moved prelate might have chosen his own official organ, or have administered the discipline in private, but he chose the most widely circulated secular newspaper, and filled two and a half solid pages—the greater part of its space—to mirror forth the hidden (?)

shames of the black robed priests. The effect upon the general public has been marked."

In all parts of Venezuela, there are open doors. There is now liberty of worship, liberty for the Christian press, liberty to open hospitals, liberty to conduct schools. The Master is certainly speaking to His church, "Behold, I have set before you an open door."

The Three Guianas.

The only part of South America that is not under republican form of government, is that embraced in the three colonies, British, Dutch and French Guiana. It is to be feared that many parts of South America have not commended their form of government to the world at large, and critics point out their short-comings, comparing them with the colonies. The colonies have certainly had more peace in recent years, but less progress and prosperity than their neighbors.

It is an interesting fact that in 1667, by the Peace of Breda, Dutch Guiana was given to the British in exchange for the New Netherlands, otherwise New York. This territory was tossed back and forth between the British and Dutch, and finally, in 1816, was restored to the Dutch.

France made a desperate effort to colonize her land here, and in 1763, sent 15,000 colonists. In two years, 13,000 had found graves in this new country. The Guianas are perhaps the most unhealthy portion of South America.

Missions in the Guianas.

Forty years before Carey sailed for India, the brave Moravian missionaries, who were always looking for the most difficult places, went to the Guiana colonies. During all these years, their work has been carried on, and today they have more than 8,000 communicants, and as many more adherents, with several thousand pupils in their schools.

The Church of England in British Guiana, numbers 20,000 communicants, and the Weslyans over 4,000. When we remember how very sparse the population is—British Guiana having only 300,000 inhabitants—we see that this part of South America is in some measure evangelized.

Brazil.

Brazil is considered by far, the most important country of South America. It is the largest, and touches every other country on the continent, except Chile and Ecuador. Besides her 4,000 miles of sea coast, Brazil has within her territory, the world's greatest river. This mighty stream has neither shoal nor cataract, and is navigable for more than 2,000 miles. With a width of one mile at the boundary of Peru, it widens until, at its mouth, it is one hundred and eight miles, and pours forth such a volume of water into the Atlantic, that it does not lose its identity for 400 miles.

Brazil is a land of great potential wealth. Many of her treasures have been discovered, but for the most part, the resources are undeveloped and vast possibilities lie hidden in plain and forest and mine.

The early settlers were Portugese, and their descendants today are dominant throughout the Republic.

In 1822, Brazil became independent. Dom Pedro I, was the first emperor, but his rule was by no means satisfactory. His son, Dom Pedro II, came to the throne in 1841, and for fifty years he ruled wisely. In spite of his popularity with the people, he was not permitted to finish his life as Emperor of Brazil. He had often said he was paving the way for a republic, and so it proved. One night he was quietly informed that he was deposed, and rather than have one drop of blood shed, he submitted to exile from the land he had loved and served faithfully.

One reason for his being deposed, was the growing desire for a republic; another, that his daughter, the heiress apparent to the throne, was a devoted Catholic, and wholly in the hands of the clergy.

THE REVISERS OF THE PORTUGUESE SCRIPTURES IN BRAZIL.

In 1888, 1,000,000 slaves were freed without the shedding of a drop of blood. The new republic enacted laws which theoretically abolished Romanism as the State church, gave religious liberty to all people, and established a free press. This government rests upon better conceptions than any of the other South American republics. Her aim is to be just like the United States.

Brazil cannot realize her highest possibilities because she has been under the spell of Romanism for 300 years. A system of co-mingled Christianity and heathenism has produced a state of ignorance and moral degeneracy that hinders her progress. After the great advancement of the past few years, in education, still 84 per cent of the people of Brazil are illiterate.

A writer of half a century ago, gives some notices taken from a Brazilian newspaper which illustrate the low ideal of worship held up before the people. One announcement stated that the Te Deum would be given "with the greatest possible pomp," and that "there would be a beautiful display of fire-works." At the feast of the Holy Ghost, there were to be "Holy communion, procession, Te Deum, Sermon," and on the next day, at the feast of the patron of San Gonzalo, "brilliant horse racing and magnificent fireworks."

In preparation for this, the Demetrius of Brazil, advertised, "Notice to the Illustrious Preparers of the festival of the Holy Spirit.

"In the Rue dos Ourives, No. 78, may be found a beautiful assortment of Holy Ghosts in gold with glories, at eighty cents each, smaller sizes without glories, forty cents; silver Holy Ghosts with glories, at six dollars and a half per hundred; ditto, without glories, three dollars and a half; Holy Ghosts of tin, resembling silver, seventy-five cents per hundred."

Thomas P. Holloway says, "Brazil lies a helpless prisoner of Romanism; one hand manacled by superstition, the other by infidelity, while her feet are

fast bound in the stocks of ignorance and immorality. Therefore, because of a climate which fosters lassitude of body and a false religion of bigotry, superstition and immorality which tends to moral apathy, the immeasurable natural possibilities of this land and people have never been realized, except to a limited extent in its great cities and a fringe of country bordering the coast and the great rivers."

Missions to Brazil.

The remedy for this, is the open Bible and the pure gospel, as taught by Protestant Christianity. Underneath the political significance of the "Monroe Doctrine," there is a spiritual significance. Our country has said, "Do not interfere in the politics of South America," and naturally, Europe has largely left missionary work to the Protestant churches of North America. Modern Protestant missionary work was begun in 1835, by a Methodist missionary, which was continued seven years, and then suspended.

Dr. Kalley, a Scotchman, established a work in 1855, in Rio de Janiero, which grew to be a self-supporting Congregational Church. Others were organized in other parts of Brazil, none of which have ever had any foreign support or been identified with that denomination in other lands.

Dr. Kalley labored in Brazil for twenty years, and because of health, was compelled to return to Scotland. He organized a society called "Help for Brazil," which has sent out and supports a number of missionaries.

The Northern Presbyterian Church opened work in Brazil in 1859, and the Southern Presbyterian, a few years later. These two churches, when facing the appalling spiritual needs of the millions in Brazil, have forgotten what separates them here, and have united their forces into the Synod of Brazil.

Mackenzie College, in Sao Paulo, was originally under the care of the Mission Board, but in later years has been under a separate Board of Trustees. This is

AMERICAN BIBLE SOCIETY AT WORK IN SOUTH AMERICA,

A GROUP OF OUR COLPORTEURS IN BRAZIL.

one of the most influential educational institutions in all South America. The President reports: "We are the only institution of Higher Education, Protestant or Roman Catholic in all Brazil, wholly independent of government supervision or patronage, standing entirely upon the merits of our work and the character of the men and women who go out from us. We are outspoken as to the Protestant Christian principles that underlie all our work. Our system is closely graded, and the parts correlated so as to educate as well as instruct, cultivating the whole individual, doing our best to produce in the finished product, well informed and disciplined God-fearing, liberty-loving men and women."

The M. E. Church resumed mission work in Brazil, but later, turned over its work to the M. E. Church, South, which carries on a prosperous mission.

The Baptists have work in several centers as does also the Protestant Episcopal Church.

American Bible Society.

One of the best services rendered in the cause of the evangelization of Brazil, is by colporteurs. Sometimes these men are of limited ability and are easily overcome by the scorn and ridicule heaped upon them, but generally they are men well able to meet the objections against the Bible, presented by the priests, and they are ever and always faithful under the most trying circumstances—They are the pioneers—going into the remotest fields, opening up the way for the missionary.

Rev. H. C. Tucker, the Superintendent of the American Bible Society, takes trips with his workers all through Brazil. In the "*Bible in Brazil*," he gives very interesting glimpses of this work.

When the community to be visited, is off the line of railway and waterway, the workers travel on pack mules and live in the simplest manner of the native Brazilians.

On entering a town, they first ask permission of the mayor to do business, and then secure, through him if possible, a hall or place where a meeting can be held.

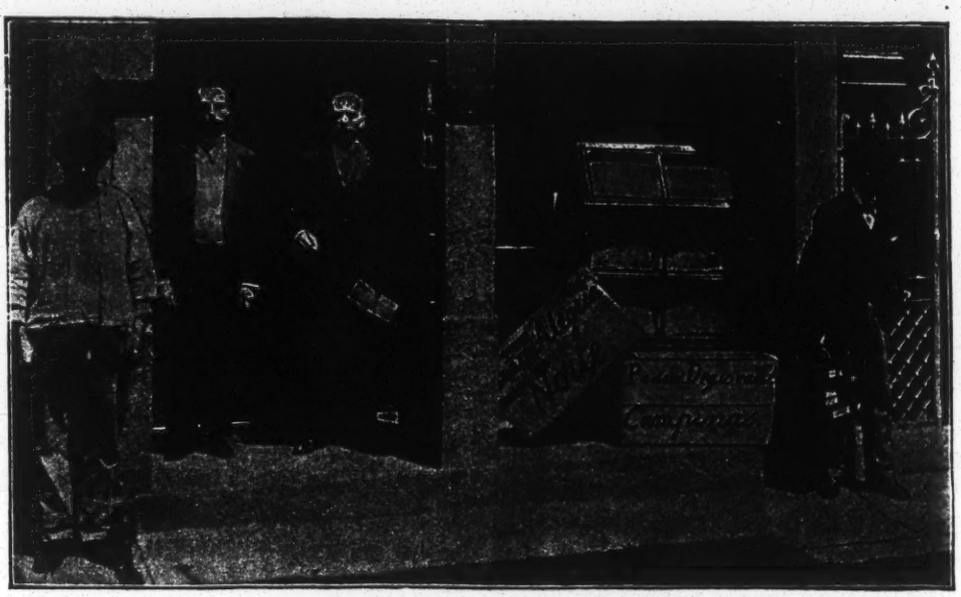
Oftentimes Rev. Tucker and his assistants were threatened by the soldiers, but generally were able to show that they were not violaters of the law. On one occasion, they did not have a *written* authorization for their work, and when they began selling Bibles, they were arrested and hurried off to jail amid the sneers and jeers of the crowd. When Mr. Tucker had time to think, he remembered his American passport and showing it, threatened to appeal to the U. S. minister at Rio de Janeiro. After a short trial, they were released, and proceeded to business. The priests who had instigated the trouble, then came among the crowds on the streets and said the Protestants were devils and that their Bibles were the works of the devil, and all false. In spite of threats of excommunication, the people of that town bought sixty copies of the Scriptures.

Often, when the priests would say the Protestant Bible was false, the colporteur would ask him to bring a Catholic Bible, that they might compare them. If he failed to do so, the colporteur would draw out one from his pocket and show it to the priest and people, that they might see it was their own, and then would proceed to read passages exactly the same, or varying only slightly in phraseology. The Brazilians are slow to believe what is spoken, but if a thing is *printed*, they accept it without question. Thus the printed Word is read and believed by many.

Often the Bibles were burned. One colporteur was selling Bibles in a small town, when the priest sent a member of his family with a well armed force to seize his books. He was compelled to give them all up, and see them burned in the public square. There were destroyed, 47 Bibles, 50 New Testaments

and 100 Gospels. Among them, was his own Bible in which he had placed about fifty dollars for safe keeping. This also was burned. When he attempted to seek redress from the authorities, he found the priest was the chief officer of the town, and appeal was in vain.

A lady who was a member of the church in Sao Paulo had a brother who sold lottery tickets. Every year he went out on a canvassing tour in remote parts of the state, going from house to house. Before he started on one of these trips, the sister slipped a Bible into his saddle bags, with the prayer that he might be led to see the error of his way.



THE BIBLE HOUSE, RIO DE JANEIRO.
Rev. H. C. Tucker, Agent.

In one town where Mr. Tucker and his assistants had had special success in holding meetings and selling Bibles, the priest told the people that they must burn many fireworks to drive away the devil and purify the air of the lies the Protestants had told. Accordingly, when the steamer, carrying these Christian workers was leaving, the priest and some of his followers came out in front of the church by the river side and sent up a tremendous volume of fireworks over the vessel. Then he said to the people that they might go home in peace. The devil was gone, the lies were burned up, and now they must burn their Bibles. But the ones who had bought Bibles were not joining in the display of fireworks. They were secretly and quietly reading the Word so new and interesting to them.

Again and again, Mr. Tucker tells of the far-reaching influence of one Bible.

For several days, the little book was unnoticed. One night, as he was stopping at a plantation, he happened to pull it out. He showed it to his hostess as a matter of curiosity. "Why," she exclaimed, "that is just what I have been wanting to see for years," and she began to read it eagerly. When she came to some passage that she thought specially beautiful, she would read aloud to the other members of the family. Some parts puzzled her, and she appealed to the owner for an explanation. He replied that he did not belong to that religion, and knew nothing of the book, but his sister, who had given him the Bible, did.

Immediately the woman wrote a letter, asking this sister to come and explain the new, strange book to her, and signed herself "Your sister in the Gospel." She went as requested, and instead of

finding one humble inquirer, she found sixty people assembled in the large plantation house waiting for her. Though greatly embarrassed, she did the best she could, and continued several evenings. Finally, she felt the need of help, and wrote to her pastor to come and explain to these people, the truth of the Gospel. The young pastor came, and continued for many nights, his message of love.

The result was a Presbyterian church with fifty members, was soon organized. The young man who had unwittingly introduced the Bible into this community, was himself converted and consecrated himself to Bible work. Now, instead of going around the country selling lottery tickets, he penetrates the remotest corners, distributing the Word of Life.

Uruguay.

Uruguay looks so small, tucked in between Brazil and Argentina, that it seems insignificant, yet it is larger than England.

Uruguay gained her independence in 1828, but her troubles did not end then. Since that time, one civil war has followed another—a revolution taking place, on an average, once in two years.

This country, though small, has great resources awaiting development. A stable government would insure a prosperous future.

Missions to Uruguay.

Considerable missionary work is being done in Uruguay. The Church of England ministers to English-speaking people in Montevideo and other centers. The Waldenses conduct missions among the Italian immigrants. Reformed and Lutheran churches are established in some places for German and Swiss residents. The Salvation Army also is at work here.

By far, the largest and most important work is being done by the M. E. Church. The missionaries, in their reports, make note of a changing condition. Fanaticism and opposition have, in large measure, given place to a sad state of indifference. "Fanaticism still holds sway over the women, but the men have allowed themselves to fall into the deepest indifference so that they will not have anything to do with any religion, but rather oppose every religious system, thus making the advance of the Gospel very difficult.

Montevideo is the center of missionary activities. Besides the churches for the native people, an American congregation is organized here. A boys' high school and girls' college hold a deservedly high place among South American educational institutions. In seven other centers, the church is established.

Great difficulties confront the workers. Once it is lack of a suitable place to hold services; again it is a debt on the little church; once it is the death of an efficient worker, and again it is simply sin that hinders. The district superintendent says, "The work in Uruguay, though it has not made great progress, has not gone back, and notwithstanding all the difficulties, we have succeeded in winning some souls for Christ, and in adding a good number of names to the lists of the membership of our Church."

Paraguay.

Paraguay is more remote, more inaccessible, more backward, perhaps than any of her neighbors. After securing her independence, she was unfortunate in having presidents who cared only for self-aggrandizement. Much cruelty has been inflicted on a helpless people.

One of these dictators plunged the country into a war with Brazil, Argentina and Uruguay. "In five years, seven eighths of the people perished—only 25,000 men were left in all Paraguay." It became necessary for the women to do the work of field, shop and home. Gradually the country recovered from this devastation, but again became embroiled in revolution.

Missionary Work.

The M. E. report of 1908, recounts again and again, how the "bloody revolution" interrupted all plans for extend-

ing the work in Paraguay. This state of unrest affected the school, and the attendance at the night services was decreased owing to the insecure conditions of the streets and the constant state of alarm owing to a "prospective revolution." The district superintendent says: "The political outlook for Paraguay is peculiarly dark. The only radical remedy for this sad state of affairs, is the acceptance by the people, and especially by the ruling class, of the principles and life of the gospel. Our work, therefore, is the most important thing in Paraguay, and our duty is to continue the struggle for its firm implantation, even though the conditions are discouraging at present."

Argentina.

Argentina vies with Brazil in claiming to be the most important country of South America. Like Brazil, it is located on the right side of the continent, being near to Europe and the United States.

Argentina is peculiar, in that it is one vast plain. There are some forests in the north, and mountains on the west, but the important part is the vast level stretch that produces millions of bushels of wheat, and countless numbers of sheep and cattle. So level is it, that the railway runs in a straight line, without a curve, for one hundred and seventy-five miles.

Because Argentina had no gold, nor silver, nor diamonds, Spain thought she was of little or no account. However, Spain had a lot of trouble with her. On the great river that ran through her borders, a city persisted in growing up. This river was a natural outlet for the gold and silver from Peru, as well as the hides and grains of Argentina. It was made a crime to trade in Buenos Ayres. All European exports and imports had to be "unloaded on the north shore of the Isthmus of Panama, toilsomely carried across the Isthmus, reloaded and shipped in coasters to Callao, again disembarked and carried by mules over the almost impassable Andean passes, over the great Bolivian plain and down the Andes to Argentina. Goods sent by such a route, could be sold only at prohibitive prices, and the bulky exports of Argentina could not be sent abroad at all, by reason of the cost of transportation up and down the mountains and across the Isthmus.

It was in fact, a deliberate and century-long attempt to strangle the trade of the River Plate, and to kill the city which, in spite of Cadiz, insisted upon growing up, on its banks." After long years of such oppression, the laws became ineffective and Buenos Ayres was allowed to develop in her own way.

Argentina was the first of all South American countries to grow restive, under the Spanish yoke. Before her final success in attaining freedom, a little incident occured, which might have changed wonderfully, the history of South America. The British attempted to capture Buenos Ayres, and succeeded in "occupying" the city from June 27th to August 12th, 1806. The British met defeat, but made another unsuccessful attempt to take the city the next year.

The Independence of Argentina, dates from May 15, 1810, and each succeeding anniversary is celebrated in the same appropriate (?) way that we celebrate our day of Independence.

Revolutions and counter-revolutions she has had, but on the whole, Argentina has made great progress, and is perhaps today, the most prosperous republic of South America. "Buenos Ayres, the capital, ranks among the first class cities of the world, being surpassed in size only by London, New York, Chicago, Paris, Berlin, St. Petersburg and Philadelphia." It is the first city in South America, and the fourth in all America. Those who have visited this new and marvelous city, can scarcely find enough superlative adjectives to describe the enterprise, thrift and beauty of Buenos

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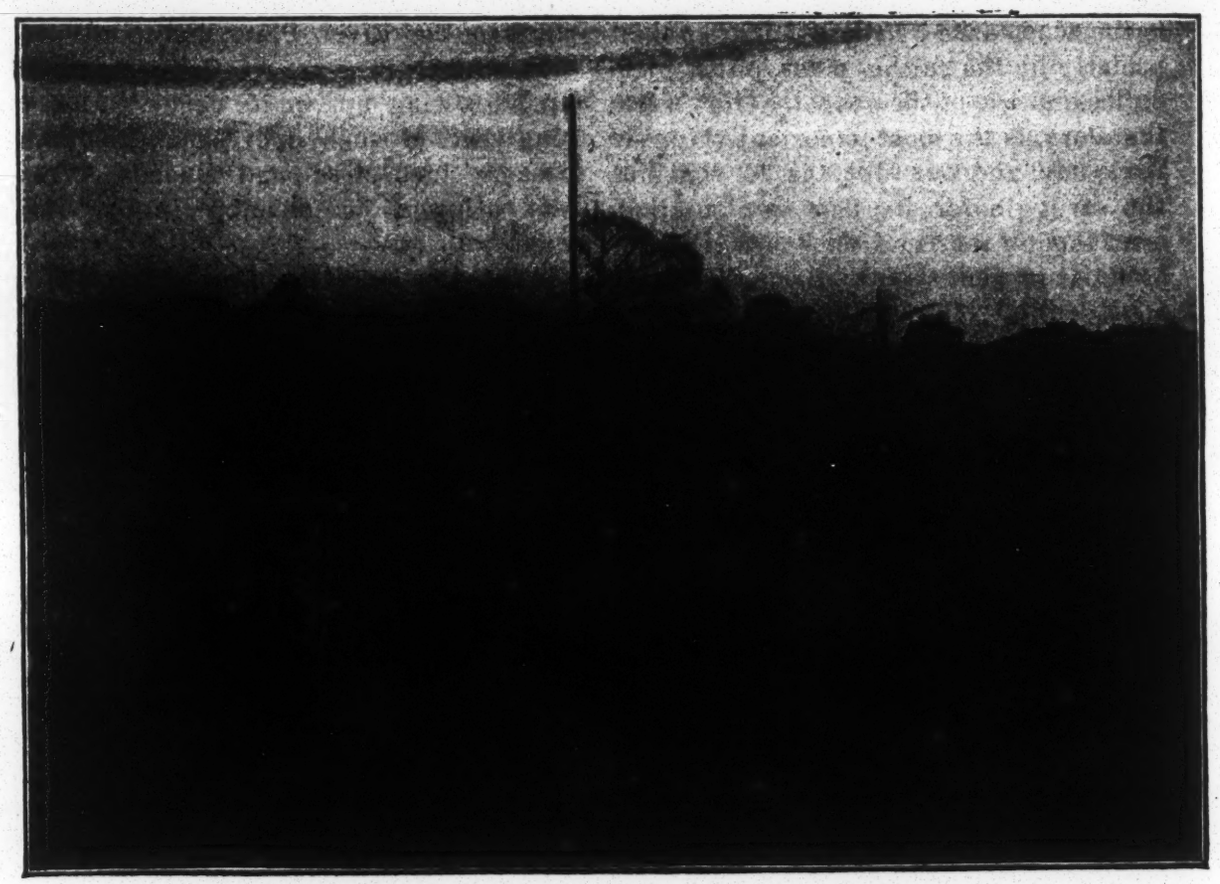
The larger part of the population of Argentina lives in the cities. The great farms and ranches are occupied by the few workmen and their families who are necessary for the production of the wealth of the many millionaire residents of Buenos Ayres.

The available wheat land of Argentina is estimated at 240,000,000 of acres, though not ten per cent of this is under cultivation. The yield of wheat in 1908, was 165,000,000 bushels, and the corn yield, another year, was nearly 100,000,000 bushels. When the whole country is under cultivation, the production will be fabulous.



MATACOS INDIANS OF THE GRAU CHACO, ARGENTINA.

Missions to Argentina.

The church has, in some measure, recognized the importance of Argentina as a mission field. The great progress being made in commercial affairs must be backed by strong Protestantism if this young republic is to reach her highest ideals.

In the earlier years, until 1867, no preaching could be done in the Spanish language, hence all work prior to that date was done in English and German.

The Bible Societies here, as elsewhere, were the pioneers in opening up the way for the establishment of the church. The Methodists entered Buenos Ayres in 1870. Today, there are six Spanish speaking churches in the city, besides an American church. The latter is a self-supporting congregation under the pastoral care of Dr. W. P. McLaughlin, who is untiring in his efforts to improve the spiritual condition of the British and American colony.

The publishing house is, here as in other lands, an effective agency in the dissemination of gospel truth. The Theological Seminary is training native ministers who are going out to small cities and towns round about, to proclaim the message of Christ's love.

These men are highly esteemed in the

communities in which they labor because of their ability, faithfulness and high standard of life.

The report for last year, shows progress in all lines. The writer from one district, expresses what seems to be the condition in others: "We have calls from many places—real Macedonian calls, but we have neither the men nor the means to answer them in a satisfactory manner. The fact is, our opportunities grow faster than we can develope the men, or secure the money to take advantage of them. We could easily place ten new men in fields where, under God's blessing, they could sow and reap as abundantly as in any part of the world now occupied by our missions."

Several other missionary societies, including Church of England, Southern Baptist, Free Church of Scotland, Disciples, Regions Beyond Mission and Salvation Army, are working in Buenos Ayres and some of the other centers. The Y. M. C. A. has a fine building in Buenos Ayers, and is proving to be a great factor in the religious life of the capital.

I wonder if, in our brief study of South America, we have caught a real vision of her conditions, her great extent, her wonderful riches, her amazing progress, her limitless possibilities and her appalling need.

Superstition and bigotry hold our sisters in bondage, while indifference and atheism are carrying the men away from any religion. The light is entering, the doors are opening, and if the church of Jesus Christ does her duty, South America can be speedily evangelized.

If architects and engineers can, in a few short months tear down miles of dilapidated buildings and transform the city of Rio de Janeiro into one of the most beautiful spots of earth, cannot th Master Architect take these human wrecks, in the land of the Southern Cross, and transform them into a Kingdom Beautiful? He can, if His people are willing to be instruments in His hands.

Let Dr. Neely, the author and authority on South America, give the closing words—a message of hope:

"A few years ago, a treaty of peace was made between Chile and Argentina. In commemoration of the event, it was agreed to erect a monument in the form of a figure of Christ who was the Prince of Peace. In harmony with this agreement, a majestic bronze image of Christ was cast. It was to be placed up in the high Andes on the boundary line between the two republics, and so it is called "The Christ of the Andes."

"But how should the figure be placed? It would not do to have the back turned toward Chile, for the hardy Chilean would resent that. Neither would it do to turn the back toward Argentina, for the proud Argentine would not tolerate that. So it was decided to have the figure face along the direction of the boundary line, but would it be to the North or to the South? To face southward would be to have it look toward the South Pole and the icy waters of the Antartic. That was not the region of hope.

So it was placed to face in a northerly direction, and now, as the traveler ascends to the summit of the pass over the Andes, he beholds the majestic figure of "The Christ of the Andes," with the cross in one hand, while the other is uplifted in blessing, and the eyes look northward. It seems to look northward to the United States of America, and to the Dominion of Canada. It is the symbolized appeal of South America, to the people of the north. It is the symbol of the appeal of the real Christ. The people of the north, and particularly of North America, should respond and help South America, and help now."

NOTE—The Young Women's Department has an interesting article also illustrative of "The Christ of the Andes.—EDS.

Our Spiritual Obligation to Latin America.

By Robert E. Speer.

WHAT are the grounds on which rest our spiritual obligation to the Latin American people?

Latin America, especially South America, is a country of appalling illiteracy. The average illiteracy in the American nation, including the children under ten years of age, not in school, is 16 per cent; the republic of Brazil is 85 per cent; Argentine Republic, 60 per cent; Chile, 60 per cent; Bolivia, 80 per cent. All of South America together has just about the population of Japan. In all South America there are 43,000 school teachers and 2,000,000 pupils, while in Japan there are 133,000 school teachers and 6,000,000 pupils in the schools. Comparing Japan with South America, there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of all South America. If our educational institutions are justified, as they are, in Japan, they are threefold more justified, on the face of the facts, in South America.

The second ground of our spiritual obligations is the deep need of moral purification and cleansing. According to the latest government census, 18 per cent of the population of Brazil is illegitimate, 27½ per cent of the population of Uruguay, 50 per cent of the population of Ecuador, and 58½ per cent of the population of Venezuela. Only 6 per cent of British blood and only 7 per cent of French blood, is thus tainted, but between 25 per cent and 50 per cent of the blood of South America. I asked my friends down in Buenos Ayres what their experience was as to the morality of student life in South America. They said they could count on the fingers of one hand all the students whom they knew who were leading unsullied moral lives. I made the same inquiry about a college in China, and found that the estimate was 50 per cent living unsullied lives. If there is any moral ground for maintaining Christian missions in the Chinese empire, I believe there is ten times more need in South America.

The third ground is the pathetic appeal for help because they know help can only come to them from without. From the very beginning, the best men have asked for this help. In the days of the greatest struggle over religious toleration in South America, the best men said that to exclude the English, and the German, and the Swiss, and the North Americans, who are not Catholics, is to exclude the inhabitants that the continent most needs. One country in South America, has offered to pay the steamship tickets for Protestant immigrants from any part of the world. The same welcome has been made to missionaries, and today in the Argentine Republic, against the protest of the bishop deputy, the government of the Argentine Republic has voted $50,000 a year subsidy to maintain 7,000 children in the Protestant schools started by C. W. Morris. Every one of the great missionary foundations of Protestants laid in South America, has been laid in response to appeals coming from the people of Latin America themselves.

This appeal from Latin America rests on the recognition of its intellectual and moral need, and back of that lies its fundamental moral need. Even the Catholic forces are fearfully inadequate. There are but 250 priests to the six million people of the great republic of Argentina. Passing along more than six hundred miles of the Magdalena River, we found only four little Catholic churches. The priests of Buenos Ayres had actually asked to be allowed to lay aside their clerical garb, because they were so despised they could not get near the people. A friend of mine in clerical garb, a Protestant, was hissed at by the

TWO MODES OF BIBLE TRANSPORTATION IN SOUTH AMERICA.

school children who took him for a priest. A comic paper in Peru has a title which, when read rapidly, sounds like "Thick-headed Priests," and it is taken up with tales of the personal immoralities and scandals of the life of the clergy of Peru. As to church attendance, there is not a town in the United States or Canada, where there are not twice as many people every Sunday as you will find in South America. I visited, myself, eighty Catholic churches in different parts of South America. In not one was there a picture or a symbol of the resurrection or the ascension. In every case, Christ was either dead upon the cross or ghastly dead in the grave. Where is the living Christ, one cries out again and again, and no voice may give him reply.

This church demands of us and has a right to expect from us, the help which we alone can carry to it. A Passionist Father, a friend of mine, said he thought that Protestants ought to come and that we ought to work side by side, as we do in Amercia. The priest whom I met who said that one of his eighteen acquaintances among the priests was a clean man, was sick at heart, and was on his way to ask advice from his higher officer. His place was in the Catholic church to purify and cleanse. Our duty is to come to the help of the good men in the Catholic church of South America, to see that this church is reformed and made a power for good on the continent.

The people of South America do not object to the Monroe Doctrine, but they do object to the negative attitude of the United States, keeping the help of European nations out, but giving little constructive help herself. We have started in to discharge our commercial obligations. There is one copper mine in Peru, in which twenty American men put in more money, before they took out a dollar, than all the Protestant churches of the world have put into South America in the last hundred years. There are fifty American missionary organizations at work in Japan. There are but *ten* American missionary organizations and but two British societies at work in South America. We have had the obligation facing us for a hundred years, and we have passed the sick man at our door relentlessly by. Now, more than any other day, the need is pressing upon us. Here is an opportunity for life investment which cannot be surpassed in any country in the world not even in the great countries of the Orient.—*Condensed from an address given at the Student Volunteer Convention, Rochester, N. Y. In Woman's Missionary Friend.*

"Behold I have set before thee an open door and no man can shut it."

History of the Women's Missionary Society Movement.

MRS. Z. A. BALPH, ST. CLAIRSVILLE, OHIO.

NOTE—This article has been prepared at the request of the Women's Missionary Magazine Committee and is intended to provide information in connection with the study assigned in program for July. Readers of the Magazine will please refer to this carefully prepared paper when needing facts relative to the work done by the Women's General Missionary Society.—EDS.

Its Beginning.

WOMEN have had an honorable place and have been active, in the work of the Church since its organization. They ministered to the Saviour, they witnessed his crucifixion with sad lamentations, they saw where He was laid, they were first at the tomb and were first to announce that he was risen from the dead, they labored together with an Apostle in the Gospel. The church has never been without its honorable women, who labored with the Ministry of the Gospel, for the wider establishment of the Kingdom. Of a company which no man can number, it will be said of each, "She hath done what she could." And of more than the one poor widow, the Master will say, "She hath cast in more than they all." And so it has been, down the ages to the present day. A history of the church that would make no mention of woman's work, would be wanting, indeed, as a faithful record of facts.

Interesting as is this general subject, it is the object of this paper, briefly to recount THE BEGINNING, GROWTH AND RESULTS OF THE WOMEN'S MISSIONARY SOCIETY MOVEMENT IN THE UNITED PRESBYTERIAN CHURCH.

The pioneer mission work in the Associate and Associate Reformed churches, forming the U. P. Church, was at first individual. The women contributed as

MRS. Z. A. BALPH,
St. Clairsville, Ohio.

the Lord had prospered them, at Communion seasons. This association in Christian giving at these solemn services, inspired them with the duty of co-operation in works of faith and labors of love, and association naturally followed. The advantage of *united effort* was so manifest, that the women banded themselves together into societies for the furtherance of Mission work multiplied in the church.

The first Female Missionary Society, of which we have record, was organized in the Associate Presbyterian congregation of Massie Creek, near to Xenia, O., Oct. 6th, 1817. Its Constitution, its roll of fifty-eight charter members, with their annual subscription, which ranged from twelve and one half cents, to one dollar and fifty cents to be paid quarterly, is still preserved.

*The first Women's Foreign Missionary Society was organized in the A. R. P., now the 1st U. P. Church of Allegheny, Pa., in 1838. It is still actively engaged in the good work, having recently held its seventy-second anniversary. At its 50th anniversary, the following report was made:

"Dr. W. J. Robinson preached the 50th Anniversary Sermon. The Society has a history that is highly honorable. Its contributions have been large, amounting, since organization, to $12,512—last year to $528. It is a noteworthy fact that all the original officers survive, save Mrs. Spratt, its first President. Miss Mary Herron has been Recording Secretary continually, since the Society was organized." (Miss Herron recently deceased.)

Before the Union of the A. P. and the A. R. P. churches in 1858, Women's Missionary Societies were organized in the Second church, Allegheny and Mercer, Pa., Coila and York, N. Y., Monmouth and vicinity, Ill., St. Clairsville, O., and in other sections of the church. In August, 1863, it was announced from the pulpits of our churches in Allegheny and Pittsburgh, that a meeting in the interest of our Foreign Missions would be held, that Sabbath p. m., in Dr. James Pressley's church, Pittsburgh, and the women were invited to attend. Miss Sarah B. Dales, the late Mrs. Lansing, our first lady missionary, first to Damascus and later to Egypt, was home on furlough, and wished to have a conference with the women of our church. She presided and addressed the women, calling their attention to the sad condition of the women and children of that dark land, and asking them to enlist in prayerful efforts in their behalf.

This was the first time that our women of the two cities had been addressed by a returned Missionary of our church. The address made a deep impression on the minds of those present and led to increased effort in aid of our foreign work.

The Board of Foreign Missions, in 1871, brought, for the first time, "*Women's Work for Missions*," to the attention of the General Assembly, and the whole church. In each succeeding report, up to 1874, the Board called upon the women of the *whole church* for an interest in their prayers, their sympathies and their contributions. The Board also laid before the Assembly the fact, that in a number of our congregations, Missionary societies, male and female, of adults and young people, had been organized, and thus much had been raised and forwarded to the treasury." The Board also recommended to the General Assembly, "that it ask the women of the whole church to consider the condition of their sex in all heathen lands, and that they be recommended to undertake to raise, systematically, and more and more largely, the means of sustaining our female missionaries already in the field, and of sending out others under the direction of the missions, who shall devote as much time as possible, especially among heathen women." This recommendation of the Board was heartily endorsed by the General Assembly.

The previous history was pioneer work and was largely individual and local, but which led to a general movement that would include the women of the whole church. As a result of the calls of the Board of Foreign Missions and the General Assembly, a wide-spread interest among the women throughout the church, was excited, and the necessity for a general organization was deeply felt.

To secure this end, in 1875, Mrs. S. R. F. Hanna presented a memorial to the

*In the recent death of Mrs Martha H. Robinson, March 29, 1910, this society lost one of its most faithful members, For the past thirty-six years, Mrs. Robinson was president of this, the first Foreign Missionary Society, referred to above. Mrs. Robinson was a woman of unusual powers, and her abilities well influenced the growth and life of this remarkable organization still so active and efficient in its work through the Women's General Missionary Society for Foreign Missions.—EDS.

THE JUNIOR MISSIONARY MAGAZINE.

HOW

Can our Juniors help the children of heathen lands unless they know about them???

HOW

Can they know unless we put in their hands a

Junior Missionary Magazine

once a month.

THE JUNIOR MISSIONARY MAGAZINE NEEDS ONE THOUSAND SINGLE SUBSCRIPTIONS, AT TWENTY-FIVE CENTS EACH, TO ENABLE IT TO CONTINUE ITS LOW RATE OF CLUB SUBSCRIPTIONS TO JUNIOR SOCIETIES. WILL YOU BE ONE OF THE THOUSAND?

THE HOPE OF ALL NATIONS IS IN THE CHILDREN.

Into their hands must fall all mission work of the future. Can you not lend a helping hand toward putting that character building periodical — *The Junior Missionary Magazine*—into the hands of some child reader and thus aid in perpetuating the interest in missions.

A "SHOWER" PREDICTED.

WEATHER FORECAST:

SIGNAL SERVICE (Special)—On May 12th, 1910, between the hours of 10 and 11 a. m., at St. Louis, Mo., in close proximity to the First United Presbyterian Church, there will be a heavy "shower" of twenty-five cent subscriptions to the Junior Missionary Magazine.

Delegates will want to provide for this *rare* occurence before leaving their homes, for it is sure to occur.

"It is useless to expect a missionary society to do any good work without missionary knowledge and particularly is this the case in regard to children."

—*A. T. Pierson, D. D.*

General Assembly with reference to the organizations of Women's Missionary Societies, with a proposed constitution for such organizations. This Memorial was referred to the Committee on Bills, and Overtures. The Committee reported as follows:

1. "That the effort to form a General Missionary Society meets the hearty approval of the Assembly.

2. "That the Constitution presented by Mrs. Hanna, with the amendments suggested by your Commtitee be endorsed by the Assembly.

3. "That Mrs. Hanna, Miss Lina Pressley, Mrs. W. H. McMillan, Mrs. Wm. Frew and Miss Eliza Frazier be a committee to organize societies on the basis of this constitution.

4. "That the same committee be instructed to secure, as far as practicable, the formation of an auxiliary society in every congregation in the church."

This committee organized by appointing Mrs. S. R. F. Hanna, President; Mrs. W. H. McMillan, Vice President: Miss Mildred A. Bell, Corresponding Secretary; Miss Linn Pressley, Treasurer, and Miss Eliza Frazier, Recording Secretary, and entered at once on the work as directed by the Assembly.

The first official act of the committee was the sending out of two circular letters—one to all the pastors of all the congregations in the church, calling attention to the appointment of the committee by the General Assembly, with instructions to secure, as far as practicable, the formation of a Women's Missionary Society in every congregation in the church. "Obedient to our instructions, we beg leave to place in your hands, this circular, confident that the good work of interesting the women of your congregation in the work of Christ, will meet with your approval."

The second circular, with the approved constitution, was an appeal to the women of all our congregations, setting forth their appointment by the Assembly with instructions "to secure, as far as practicable, the organization of Women's Missionary Societies throughout the church. The object, as you will see by the subjoined plan of organizations, through which each woman may contribute regularly what she is able, for the support of female missionaries in foreign lands. Does not this object appeal to every Christian woman's heart? You know the condition of our sisters in those lands where the gospel is not known, how ignorant and degraded, how joyless and homeless is their lot!—Will you not organize on the basis of the constitution appended to this circular, and every one become a member and have a share in the good work, so that, when the Lord comes to reckon with us, he may say of each, 'She hath done what she could.' "

This committee was continued by reappointment until 1879, and under its efficient and zealous labors, congregational societies multiplied throughout the church.

Mrs. Hanna was a grand organizer. She planned well and worked well, and was faithfully assisted by the entire committee. Her amanuensis says, that in all her work, she sought divine guidance by devout prayer to God.

The organized missionary movement thus far was congregational. It was considered that a wider than congregational organization would secure greater and more beneficial results, and that the time for extended organization had come. And in May 1876, the writer with Mrs. Samuel Giffen proposed to the Society of St. Clairsville, Ohio, that steps be taken to organize a Woman's Presbyterial Society which should include all the congregational societies of Wheeling presbytery. The proposal, after mature consideration was agreed to. A memorial was prepared, asking the presbytery of Wheeling to authorize the organization of a Women's Presbyterial Missionary Society subordinate to the presbytery. The Women's Missionary Society of Bellaire united in this Memorial. After due consideration, the presbytery of

Wheeling granted the petition of the memorialists and authorized the formation of a Women's Presbyterial Missionary Society. On the second Tuesday of April 1877, delegates from the congregational societies met in Wheeling, W. Va., and a temporary organization was effected by the election of Mrs. Wier, President, and Miss Ella McClure, Secretary. A Constitution was adopted and permanent officers were chosen. Copies of the constitution were sent to each presbytery in the Church.

Chartiers organized in the fall of the same year, which was the second presbyterial in the church. (There is now a presbyterial in each of the sixty-six (66) presbyteries in the church.) The action of the General Assembly in 1879, was the most important yet taken with reference to the Missionary movement. The Second Clerk presented a report on Women's Missionary Societies, which was referred to a special Committee, which reported "that this department of the church's activities, has reached a point which requires the acknowledgement, encouragement and supervision of the General Assembly, and the courts subordinate thereto; and that these courts be recommended to encourage the organization of Women's Missionary Societies within their jurisdiction."

The wisdom and advantage of Presbyterial societies, was generally conceded. But there was no bond of union between them, but that of common interest and aim. They were members, but as yet, there was no body; or members of a body without a head. The union of these members into one central, guiding organization, presented itself as the next and final step.

With this object in view, the President of Monmouth Presbyterial, gave notice that a topic for consideration at the next meeting would be, "A consideration of the wisdom and advisability of uniting the various Presbyterial Associations into a Woman's Board of Missions of the United Presbyterian Church." On the 12th of May, 1881, the Presbyterial met at Henderson, Ill., at which a paper, presented by Miss E. P. Phelps in advocacy of such a Board, was read. The result of this deliberation was almost unanimously in favor of such an alliance of all the Presbyterial Societies.

This was followed by a call issued by the Society of the Second Church, Monmouth, and the President of the Presbyterial society for a general meeting of the women of the Church, to be held during the meeting of the General Assembly in 1882. In answer to the call, women from various parts of the Church came together. Mrs. H. F. Wallace was called to the chair. The Presbyteries were called, and the roll was thus made out. The meeting was in session two days. The principal subjects considered were, a Women's General Missionary Society, a Woman's Board and a Woman's Missionary Magazine. The meeting was addressed by the President, Secretary and other members of the Board of Foreign Missions. The subjects received favorable consideration, but no definite action was taken. It was resolved, "that there be held annually, a meeting of the women at the time of the meeting of the Assembly."

The General Assembly met in the Third church, Pittsburg, 1883. The second general meeting of women was arranged for by the First Church, Allegheny. The call for the women of the church to meet, May 25th, 1883, was issued, and a program prepared by a committee of which Mrs. Mary Fulton was an active and efficient member. The meeting was held in the afternoon, May 23, in the First Church, Allegheny. It was largely attended. Mrs. D. W. Collins was elected President, Mrs. W. J. Robinson, Vice President, and Mrs. H. C. Campbell, Secretary. After an interesting program was followed the subject of a Woman's Board was considered. Pending the discussion, an adjournment was taken, to meet in the evening in the Third Church, Pittsburg. The evening

session was largely attended. After preliminary exercises, the consideration of a Women's Board was earnestly discussed—a vote was taken and lost. A Committee was appointed, consisting of Mrs. Balph, Mrs. Fulton and Miss Patterson, to prepare a program for the next meeting to be held at Sparta, Ill., next year. The third general meeting was held at Sparta in May, 1884. From fifty to seventy-five delegates were present. Miss Eliza B. Wallace of Knoxville, Tenn, was chosen President, and Mrs. J. A. Ferguson of Loveland, Col,. Secretary. After the program was followed, the committee on a Women's Magazine reported and was continued. The most far-reaching action taken, was on the report of the committee on permanent organization, and is as follows:

"Resolved—That we form an organization to be called The Women's General Missionary Society of the United Presbyterian Church, holding an annual meeting on the second week of May, each year." Mrs. Rosa Shaffer, chairman of the committee on Constitution and By-laws, reported, and after some amendments, it was adopted. After further business, the convention adjourned to meet in Xenia, O., next year.

The second annual convention of the Women's General Missionary Society, was held in First Church, Xenia, O., in May, 1885. At this convention, a committee was appointed to prepare a plan for a Women's Board, and a committee on Women's Missionary Magazine to report at the next annual meeting.

At the third Annual Convention, held in the Second Church, Allegheny, May 11-13, 1886, the committee on a Women's Board reported a Constitution and By laws, which was adopted, and fifteen managers of the Board were elected, viz., Mrs. E. J. McPherson, Miss Maggie M. Shaw, Miss Dr. C. J. Vincent, Mrs. W. J. Reid, Miss Lizzie Sloan, Mrs. H. C. Campbell, Mrs. J. B. Herron, Mrs. Wm. Edie, Mrs. E. W. Hill, Mrs. Joseph McCartney, Mrs. J. D. Irons, Mrs. Mary Sampson, Miss E. D. Brown, Mrs. Wm. W. Porter, and Mrs. Agnes K. Duff.

The committee on a Women's Magazine reported the following: "Resolved—That this Convention take such steps as are necessary to publish a Missionary Magazine as early as possible." The resolution was adopted, and the following committee on the publication of a Magazine was appointed, viz., Mrs. W. C. Hutchison, Mrs. J. G. Carson, Mrs. Belle Patterson, Miss E. P. Phelps, Miss Belle Rogers, and Mrs. T. J. Jamison. The above action of the third General Convention rounds out a Women's Missionary Organization so complete as almost to forbid amendment. One that is not inferior to any in our sister denominations; one that reaches its helping hand to all, from the cradle roll, to the aged mothers in Israel, and one that, in its benevolent work, aids every department of Christian operation. It also has a tongue to publish the glad tidings of Salvation.

Its Growth.

The history of the Women's Missionary movement in the United Presbyterian Church, covers a period of almost a century. It began in individual effort; this led to the organization of congregational societies; then Presbyterial, and last, as the crowning attainment, the Women's General Missionary Society and the Women's Board. Thus the whole church is so bound together, that, though many members, it is one body, and moves forward on its grand mission, as by one controling mind and one guiding hand. Under this skillful guidance, the growth in every department, has been such, as to place beyond question, the wisdom of the organized movement.

Women's Missionary Magazine.

The first important step was the establishment of the Magazine located at Xenia, Ohio. It is under the supervision of a Magazine Committee, and the editorial management of Mrs. W. C. Hutchison, Mrs. George Moore, Miss Sarah J. Reid has charge of the Young Women's

department and Mrs. S. M. Kelso, Treasurer. Its first number was issued, Aug. 1st, 1877. Its subscription list amounted to $1,380. Now more than 8,000 homes are visited by this periodical every month. Growing appreciation and interest is given it in every part of the Church. It closed last year with receipts amounting to $5,559.92. It has no indebtedness outstanding or unpaid. With the founding of *The Women's Missionary Magazine*, *The Zenana Worker*, edited and issued by the Rev. and Mrs. David Blair, of Indiana, Pa., was discontinued.

The Junior Missionary Magazine.

The first number of this Magazine was issued January 5th, 1899, with 5,116 paid subscriptions. Its mailing list, last year, varied from 6,500 to 7,300 copies a month. The subscription list is slowly growing. It is not yet self-sustaining, but it is of so much importance in the missionary training of the children of the church, that an increased circulation should be early secured, and this department be placed on a sure financial basis. It is under the editorial management of Mrs. John A. Wilson and Mrs. N. Wylie Stevenson.

Literature Department.

This department was established in 1893, and is akin to the two preceding. Mrs. Mary C. Porter was the first Literature Secretary. The first year's report showed a sale of 3,181 leaflets and receipts of $48, and disbursement of $46. Six ladies have held the office of Literature Secretary, and each, in succession, has reported increased demand for missionary literature, and increased effort on the part of the Literature Committee to meet the demand. During the sixteen years of the operations of this department, 227,996 leaflets have been distributed. The United Mission Study Course was begun in 1901, and in one year alone there was a demand for 1,113 copies.

The Thank-Offering Movement.

An aged mother in Israel, Mrs. Joseph Clokey, of Springfield O., was honored with the God-given privilege of suggesting a plan, which issued in the Thank-offering movement. The plan was submitted to the Women's Board, and was approved, and an appeal was issued to the Missionary Societies throughout the Church, that a special Thank-offering, over and above their usual contributions, be given to the Lord at the next annual meeting. This meeting was held at Washington, Pa., 1888. On the afternoon of May 9th, the first Thank-offering was made. It was the gift of 143 Societies, 2 congregations and a number of individuals, and amounted to $5,919.20. In accordance with the suggestion of the author of this movement, it was ordered that a special thank-offering be made a part of the proceedings of every successive annual meeting. The offerings, since May 1888, to May 1909, inclusive, have reached the grand total of $481,399.82. Mrs. Mary Clokey Porter has been Thank-offering Secretary since the beginning of the movement.

Junior Work.

The first Mission Band was organized in Monmouth, Ill., in 1875, the second, in the Sixth Church, Pittsburg, Pa., in 1879. These Bands have steadily increased. In 1892, The Women's General Missionary Society changed the name from Mission Band, to Junior Missionary Society, and recommended the election of a Junior Secretary. The first statistical report was in 1895, and gave, then organized, 188 societies, with a membership of 4,572. The last report of the General Secretary of Junior work, is as follows: "Number of societies, 487; membership, 15,104; contributions, $10,172.80; Special Work, $2,000; Thank-offering, $3,120.18. The growth in this department is most encouraging.

Young Women's Work.

This has been a separate department for about five years. There are 160 societies, including Young Women's, King's Daughters, and Mission Circles. There are 194 Young Women's Societies, with a membership of 3,311. Contri-

butions, $11,101.00; Thank-offering, $3,-695.62; a total of $14,796.62.

Field Secretary.

A Field Secretary was appointed in 1894. The work in this department is to visit the Presbyerial Societies; to present the work of the Women's General Missionary Society; to interest the women in the organized work in all its departments; to secure, as far as possible, the enrollment of the women of the Church in the local societies, that they may actively engage in the work supervised by the Women's Board.

Temperance Department.

This is the last, but not the least important department, created by the Women's General Missionary Society. The main object is to secure the appointment of a Temperance Secretary in each presbyterial society, whose duty it shall be to supervise and encourage the work, by the circulation of temperance literature. Twelve Presbyterial Temperance Secretaries have been appointed, and they report encouragement in their respective fields.

The above organized department work, has for its main object, the lengthening of the cords, and the strengthening of the stakes in the Home and Foreign fields, that the Redeemer may soon have "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

Foreign Department.

The Women's Board of Missions supports thirty-three missionaries in India, and twenty-two in Egypt. There has been assigned to the Board, in its foreign work, the support of the schools, hospitals and dispensaries; viz., Sialkot Girls' Boarding School; Luxor Boarding School for Girls; Girls' School, Khartum, North; Memorial Hospital, Sialkot; Pasrur Dispensary; Good Samaritan Hospital, Jhelum; Kala Dispensary; Tanta Hospital and Clinic. New work has been undertaken for the coming year. The total disbursements were $64,936.36.

Home Department.

Under this head, is included Home, Church Extension, Parsonage and Ministerial Relief.

The Home Secretary reports two ministers laboring among the Indians in Oregon; one minister and one lady at the Indian Station, Tama, Iowa; five lady missionaries on the Pacific Coast; one Italian minister at Brushton; a layman at Columbus, O., and one lady in Allegheny, Pa. The three latter labor among our foreign population. The work in these several branches of the Home department, is in an encouraging condition. There has been expended for Indian Missions, $4,840.35; for Home Missions, $5,-861.46; for Ministerial Relief, $1,240; Church Extension and Parsonage, $25,-493.25. Special notice should be taken of parsonage work. The Women's General Missionary Society has aided 114 congregations in securing parsonages as a part of their church property. Thirteen of these congregations have secured their parsonages during the past year.

Freedmen's Department.

This department supports thirty-nine workers in all; eighteen sewing teachers, ten domestic science teachers, nine matrons, one Bible reader, and one Superintendent of farm. In all the schools, except one, sewing departments have been maintained. Domestic science teachers have done such practical work, that homes have changed ideas on house keeping. Miss McCahon still reads the Bible from house to house in Knoxville; 1,188 visits reported for the year, and 99 meetings held. During the last year, there was expended for salaries, $12,415.-00; for supplies, etc., $1,804.36, a total of $15,219.36. Although the

Woman's Association

is not under the management, nor supported by the Women's General Missionary Society, or the Woman's Board, yet it sustains such a close relation to these, in its benevolent and charitable work, that the Association is approvingly referred to in this paper. The Women's

Association began its work in 1878, by founding a United Presbyterian Orphan's Home in Allegheny, Pa., which has been successfully maintained ever since. To this worthy enterprise has been added the Columbia Hospital and Aged People's Home, located in Wilkinsburg These worthy institutions are commended to the Christian liberality of the women of the United Presbyterian Church.

Results.

A review of the growth in the several departments under the supervision of the Woman's General Missionary Society and the Woman's Board, will indicate the results, so that there is no need for any further reference to what has been accomplished under these subdivisions of the work as a whole. No field of Christian activity has been overlooked. Open doors have been entered as they presented themselves. The greatest results, growing out of the Missionary Society Movement, is the personal advantage it has afforded the women themselves. Its enlarged field of operation inspired the women to devotion and consecration to the work which lay before them, and loudly called them to active service. The personal results were social, educational and spiritual. The society meetings are family gatherings; they created a sisterhood of peculiar character; knowing one another because all are engaged in a common work. Educational results have been secured through society organizations, which, without them, could hardly have been acquired; such as finance, business management, parliamentary law and able discussion of important questions. To these, must be added a knowledge of the mission fields, and the need of those fields. The spiritual results are experimental, rather than descriptive.

Society meetings have been largely devotional. The graces of the Spirit have been quickened, the gift of prayer has been cultivated, and a growing desire to glorify God by a life of faith and holiness, is more widely manifest. "NOT UNTO US, O LORD, NOT UNTO US, BUT TO THY NAME BE GLORY FOR THY MERCY AND THY TRUTH'S SAKE."

Study for the Month.

Part II—Latin America.

JUNE—SOUTH AMERICA, EAST COAST.

Text book—"The Gospel in Latin Lands."

Suggestive scripture lesson: Isa. chap. 34.

Roll call—Facts relating to the countries under consideration.

Literary Topic.

1. Differences between East and West coasts, including resources of East Coast.
2. The people and their need for Christian teaching.
3. History of Brazil. Protestant missions in the valley of the Amazon.
4. Protestant missions in other countries of East Coast.

WHY MISSIONS TO ROMAN COUNTRIES?

It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is externally, at least, a very different thing from Romanism in Spain, Italy, Cuba, South America and Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself un-influenced by any of the more salutary conditions which obtain in other lands. Romanism in these countries is nothing else but paganism in a Christian dress,....In one word we have the essence of all idolatry—the exaltation of the creature above the Creator, God and Christ are practically dethroned and a creature exalted to the throne of Deity.

Rev. J. W. Mornan, Missionary Review.

Editorial.

The Twenty-Seventh Annual Convention of the Women's General Missionary Society of the United Presbyterian Church of North America will convene in the First United Presbyterian Church at Saint Louis, Missouri, May 10-13, 1910.

A Message From the President of the Convention.

Not many days hence we shall be assembled in the great city of St. Louis, to partake of the feast of spiritual good things prepared for us.

If you want to derive the greatest blessing, dear sisters, *come, in the spirit of prayer.*

The promise is ours, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

ASK, the Father to guide those who are preparing to take part on the program.

SEEK, that your own soul may receive the deepest spiritual benefit.

KNOCK, that much information may be received, concerning the needs and advancement of the Master's kingdom.

Oh, the blessings that are in store for us, if we but place ourselves in the right attitude to receive them.

The program has been the subject of much earnest prayer, and is now before you.

Deeply spiritual women have been secured for the worship and devotional hours. We are to be especially favored in having Rev. C. R. Watson, Secretary of our Foreign Board, with us. We wish that we might have had an hour to spend with each one of our Secretaries, in their lines of work, but time would not permit this.

The success of the Magazine Rally, which has been planned by our faithful Editors, must depend upon the efforts of the delegates Let *each congregational society strive to send at least five new subscriptions.* This was suggested to the President of one Society, and in one day she secured four of the five subscriptions. Space would fail me, to tell of the great blessing to our women's work, if every President would do likewise.

And what about the dear little Junior Magazine! What a blessing it is in educating our children. Why couldn't we surprise the Editors of the Junior Magazine, by planning "a subscription shower" for them? Let us go prepared to do this.

There are many things I should like to say to you, for my heart is full.

My prayer is that the blessings received from this Convention may spread over our entire Church, both at home and abroad. Yours with much love,

Mrs. J. W. Ashwood,

MRS. W. J. ROBINSON,
President from 1875 to 1910.
First U. P. Church, Allegheny.

Mrs. Martha H. Robinson.

The historic congregation of First Church, Allegheny, whose Christian light has been illuminating a portion of the world for near three quarters of a century, have been called to mourn the loss of one of their most conspicuous figures in the nearly three quarters century years of its organization. In the death of Mrs. Robinson, wife of the late Dr. W. J. Robinson, there has passed from the Church, one who had a rare experience in Christian life and its associations, in this congregation. For thirty-six years, Mrs. Robinson had been the presiding officer of the oldest Foreign Missionary Society in existence in our denomination. The people of First Allegheny had the rare experience of retaining a pastor and continuing a pastorate that included father and son for this period of years.

Mrs. Robinson was a woman whose fellowship in the Church, included its activities and its loyalty as well. Of rare personality and sincere devotion to the cause of Christ, Mrs. Robinson was able to respond to the many privileges offered in the Christian life. To her home and its associations, she brought much of the beauty of her character, filling the house with the spirit of love and hospitality, that those privileged to know her, will remember the sanctifying influence of her character with precious recollections.

The First Church, Allegheny, feel deeply, the departure of this saintly life. It is because she belonged to the women of the Church at large, as through this historic and esteemed church, and was identified with women's work in missions in a peculiar and inspiring manner, that there is felt a loss beyond the bounds of her own congregation.

Her three sons were given to the ministry—these, with one daughter, mingle their sorrow with the personal loss to her church. Though mourning, they yet rejoice in a blessed relationship of rarest beauty.

As a Magazine, we too have lost an ardent supporter and true friend. We cherish, with others, many of her kind deeds in behalf of the work represented.

* * *

In this number, the last of the six studies on "Gospel in Latin Lands," is given. Mrs. J. P. White of Kansas City, Missouri, has carefully prepared these studies for our readers. We make no apology, when in thanking Mrs. White, we say that there has nothing appeared in our studies, superior to her articles on the "Gospel in Latin Lands," and that the women of our church have learned much from these studies because of this excellent preparation.

* * *

Word has been received from India, that Dr. Agavine Gilbakian and Miss Laura Cleland have been obliged to return to America because of ill health. It is another disappointment to the mission in India, as well as to these returning missionaries, that the work there suffers this loss. Especially is it

serious, as much of the failure of health is due to over work because of the lack of laborers.

Something must be done to relieve this condition, if we are to prosecute our work in these fields. The possibilities lie with us at home. If, at the St. Louis Convention, a response, equal to the immediate need, could be given—namely, ten thousand dollars subscribed over and above the regular contributions, to be used for foreign salaries, there would be much of this disaster to the missions and the missionaries averted. Are there not 100 women in the United Presbyterian Church enough able and willing to send their pledge of *one hundred dollars a year* each for an indefinite period, to relieve the situation presented to our women, in the April Magazine, by our Foreign Secretary? If we are in earnest about this great work, we must act promptly and generously. May something be done of importance.

* * *

Have your subscriptions to the Women's and the Junior Magazines ready. Delegates and others will find blank lists to record carefully, their list of *new subscribers.* If every society would send 5 to their Presbyterial delegate, what a factor would be started for missionary information. Why can it not be done? Great things are expected.

* * *

In this issue, there is a carefully prepared history of the Women's General Missionary Society, by Mrs. Balph of St. Clairsville, Ohio, prepared by request of the Magazine Committee. Take care of this article, as you will need it later.

* * *

Go to the Convention with the burden of responsibility. It will then be a joyous occasion to you, and a blessing to the cause you represent.

* * *

Last Call to Delegates.

ONLY A FEW DAYS BEFORE OUR ANNUAL CONVENTION!!

Our St. Louis women are planning and working to make our guests comfortable and happy, and are expecting a large number of delegates.

ALL DELEGATES ARE URGED TO SEND NAMES, AND ADDRESSES AS SOON AS POSSIBLE, *to Mrs. Wm. Schattgen, 4566 Gibson Ave., St. Louis, Mo.*

Also, please state on what road you will travel, and time of arrival in Union Station, where the *guides* will meet all delegates.

If any delegate fails to meet with a guide, she may reach the church *by taking 18th St. car north to Wash. St., transferring to Hodiamont car WEST to Newstead Ave.,* The Church is on Newstead Ave. and Morgan St., only a few doors south of the Hodiamont line.

Meals, including a hot supper, will be served only two blocks from the Church, at 35 cents each.

A reception will be given at the close of Tuesday evening's session, when the delegates may meet each other informally.

We are hoping for a full attendance at this convention, and that we may receive the spiritual uplift we all need.

Mrs. Robert Rutledge,
Chairman Local Com.

* * *

If delegates will copy the above instructions in their note book, there will be no occasion for any one when arriving in St. Louis, failing to find the Convention Church.

* * *

Death of Mrs. W. P. White, President of the W. G. M. Convention 1906.

Friends in the Eastern portion of the Church, were shocked to learn of the death of Mrs. White, wife of Rev. W. P. White, Albany, Oregon, April 4th, although for some time, her death was expected by her friends. Mrs. White will be remembered by those in attendance upon the Convention at Albany, Oregon, in 1905. The following year, Mrs. White was president of the Convention at Des Moines, Iowa.

In Albany, Oregon, Mrs. White was known as an ardent and enthusiastic worker in all departments of the Church. To the Church, the community, and the family, her departure is a great loss.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Thank-Offering Workers.

REMEMBER! Less than six months until the Ingathering season opens.

REMEMBER! Much depends upon your personal plans and efforts and prayers to make your offering larger than last year.

REMEMBER! To have an abundant harvest, you must be very busy husbandmen (or women.)

REMEMBER! To set your sum higher than any offering yet given, and plan to reach it.

REMEMBER! You owe it to every one in your congregation to give an opportunity to gain a blessing by giving to God, a gift of gratitude.

Power In Prayer.

Away in foreign lands
Our missionaries wondered how
Their simple words had power!
At home the Christians, two and three,
Had met to pray an hour.

—*Selected.*

Gleanings From Letters of Presbyterial Thank-Offering Secretaries.

One Secretary, on the Pacific Coast, writes: "I sent out a circular letter, type written, in July, emphasizing the need of increased offerings—the helpfulness of having prayer circles organized to pray especially for the thank-offering department of our women's work—the importance of placing Senior and Junior boxes in the homes, and of the careful reading of the Thank-offering department of the Women's Missionary Magazine."

She adds—"Our Presbyterial would have reached over $1,000 this year, had not one society designated $25.00 of its thank-offering to work outside the Women's General Missionary Society, and it cannot be counted."

A Secretary from a central Presbyterial, expresses her heart's desire thus:—"My sincere prayer is, that God will make of my whole life, that which simply means the doing of His will, and I trust I shall be shown, this coming year, in what way I can make of our thank-offering work, a strong impetus in the coming of His kingdom. In my work, this past year, I was very anxious that our own congregation should catch the spirit of the effort, so I asked that we set $80, as the sum to hope and pray for, as our thank-offering. We most cer-

tainly feel that God answered our prayers. The offering was congregational—envelopes having been sent the Sabbath previous, to every man, woman and child. The attendance at the service was splendid. I sat where I could see over the audience, and it was an inspiration to see the offerings being placed in the baskets. I doubt if there were half a dozen persons who did not give offerings. The sum given, was $86, and the Juniors have since added $17. We are all so happy over it—such a healthful kind of happiness."

A Secretary from one of the youngest Presbyterials in the West, writes: "Don't you think our little Presbyterial has done well this year? I know what such an offering means, for the past year has been a very strenuous one out here. How I wish some one could visit our scattered societies, and make us to feel that we are a part of the great whole."

From an Eastern Presbyterial Secretary, comes this message: "I wish I could do, in the thank-offering work, what I would like to do. If it is my privilege to serve in this office another year, I will do *what* I can, *when* I can and *where* I can."

A Western Secretary enthusiastically reports: "I enclose the reports from all the societies in our Presbyterial, and I am glad to say that the work is growing, as all our thank-offerings (with one exception) show an increase over last year."

One Eastern Secretary says: "One Young Women's Society hopes to raise this coming year's offering to $100, and cannot see why they should fail in raising that amount. It may seem a little high, this year's offering being only $38.78, but they will hope and pray for it."

From the far North-East, comes the following: "I am very much encouraged with our thank-offering this year, both in the Presbyterial, and in our own congregation. Each one of our three congregational societies report by far, a larger thank-offering than ever before, and the Presbyterial offering is $212 more than last year. All this gives us reason to thank God and take courage." A part of her message to societies is as follows: "Dear Sisters:—The time of our Annual Thank-offering is near. Will you join with us in prayer and plans, that the offering in your society, this year, will be the most generous you have ever given to your Lord? Think of it, not as an obligation, but as a rare spiritual privilege. To the officers who seek to give the pre-eminence in all things to Jesus Christ, the plans for a blessed thank-offering are simple."

A Treasurer of one of the largest Presbyterials has ably assisted the Thank-offering Secretary, by writing to every society that fell behind in its gifts the year previous—to societies that were usually slow in sending in their offerings, and to weak societies that only occasionally give thank-offerings. Treasurers of all Presbyterials should aim to enlarge their thank-offerings, through co-operating heartily and enthusiastically, with the Presbyterial Thank-offering Secretaries.

Extract From a Bulletin.

One congregational bulletin in Iowa, gives the following program of Thank-offering Service held last October, which we pass on, to others:

Sabbath Morning Service.

Opening Exercises,	by The Pastor
Responsive Bible Reading	Mrs.——
Paper—Missions, the Primary Work of the Church	Miss——
Money, The Means of Carrying on the Work	Miss——
Prayers, The Power Behind the Work	Mrs.——
Thanksgiving and Thanksliving	Mrs.——
The Need of Enlarged Thank-offering	Mrs.——
Junior Exercises	
Offering	
Whose Box Am I?	Junior Recitation
Praise.	Benediction.

With such a program, can one wonder

that the five societies—from the Women's to the Cradle Roll—gave a large offering, supplemented by three new life members? The congregational thank-offering Secretary writes: "The same Thank-offering Secretary hands in her report another year I really feel you would relish a change, but our women seem to think this is all I am good for—drumming up the forces at Ingathering time."

Oh for an army of such consecrated workers in all our congregations! Is there a seer who could tell whereunto the thank-offering would grow?

Individual efforts are what we need everywhere, to push the Master's work. May we not have them this coming year?

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Roma Beatty, Sialkote, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

New Wilmington Conference August 12-20, 1910.

"He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap; in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that; or whether they both shall be alike good."—Eccl. 11:4-6.

Suggested Program for June.

TOPIC—SOUTH AMERICA — EAST COAST.

PRAYER and Praise Service.

SCRIPTURE LESSON—Psalm 2.

ROLL CALL—Facts About South America—East Coast.

SENTENCE prayers for God's blessing on our Special Workers.

PAPER—The "bad boy" of South America.

MAP TALK—Brazil—the country, people and missions.

SKETCH—Christ of the Andes.

TALK—What I saw in Buenos Ayres. Have a number tell of an imaginary trip.

SKETCH—Life of Allen Gardinier. See tract.

DISCUSSION—A comparison of early settlers in North and South America. What effect did they have on present conditions?

North America was settled by men who came to the new world seeking liberty; South America was exploited by adventurers hunting for gold. Our colonists cleared land, planted fields, and established homes; when the time came to separate from the old country, they had a stable society, an adequate polit-

ical system spontaneously developed, and familiarity with self-government that had been preparing from the time of Magna Charta. The Spanish and Portuguese, following Peninsular traditions, entered the new lands primarily to exploit them. * * * The civilized people were annihilated, and all that they had done perished with them, and the new owners of the land had to begin at the beginning.—*Arthur Ruhl.*

"Buenos Ayers is the fourth largest city in the Western Hemisphere—having a population of about one million two hundred thousand."

Why Occupy Buenos Ayres?

1. Because it is not occupied—"Go disciple all nations."

2. Because it should be occupied—The need is very great.

3. Because it can be occupied—They are waiting for the messenger of the Lord.

4. Because of what it will be when occupied—It will be the source of supplies in giving the gospel to South America.

5. Because our Lord has given orders to occupy it. He said—"Go * * and lo, I am with you," is His promise. He must rule here too.—*Adapted from Lutheran Women's Work.*

New Societies.

A Young Women's Society was organized in the Fifth Church, Philadelphia, February 7th, with nine members.

A new Y. W. Society has been organized at Oil City, Pa., with 36 charter members. The Secretary writes, "Each meeting has been a good one—good attendance, and much enthusiasm has been shown for the work. All feel that much good is being derived from these meetings. We trust that we may be able, not only to hold interesting meetings, but to help, as much as possible, the great missionary movement of our church."

May the Young Women of many more of our congregations, where there is no Young Women's Society, catch the spirit of this new organization—"The spirit of man is the candle of the Lord"

Mrs. J. A. Alexander.

Dates of Interest.

Women's General Missionary Convention, St. Louis, May 10-13, 1910.

World's Sabbath School Convention, Washington, D. C., May 19 24.

World's Christian Temperance Union, Glasgow, Scotland, June 4-10.

World's Missionary Conference, Edinburg, Scotland, June 14-24.

Summer School of Missions, Winona Lake, Indiana, June 23-30.

Young People's Missionary Conference, New Wilmington, Pa., August 12-21.

A young girl, in one of those moments when the heart seems to overflow with devotion, wrote thus in her journal: "If I dared, I would ask God why I am placed in the world; what have I to do? I know not; my days are idly spent, and I do not even regret them. * * * If I might but do some good to myself, or another, if only for the short space of a minute in each day." A few days later, when in a calmer mood, she re-read the lines and added, "Why, nothing is easier; I have but to give a cup of cold water to one of Christ's little ones." Yes, even so small a gift as that, but given in God's name, may be of service, and give you the right to hope for a reward in heaven. Even less than that; a word of advice; something lent to another; a little vexation patiently borne; a prayer for a friend offered to God; the fault or thoughtlessness of another repaired without his knowledge—God will recompense it all a thousand fold.—*Gold Dust.*

If every one of our young women would do some little service in His name, how much brighter and happier this world would be.

The Christ of the Andes.

By Anna A. Milligan.

"We had been steadily at it for perhaps, two hours," says Ruhl of his trip over the Andean pass, between Chile and Argentina, "when the leader pointed up the slope. 'Christo!' he said, and a quarter of a mile ahead, we saw a figure standing out against the gray sky."

There at the very highest point of the Uspallata pass, nearly three miles above sea level, on the boundary line between the two states at Puente del Inca, stands this most impressive monument in the world, the "Christ of the Andes." It is on the great roadway between Buenos Ayres and Santiago; but from Mendoza, in the Argentine foothills, over to Los Andes, on the Chilean side, about 150 miles, the road is closed in winter. When the tunnels are completed through the mountains, then this only trans-continental highway will be open the year round.

It was nearly eight decades since the great San Martin had led his valiant army over this very spot, to death for many of them, and a most splendid abnegation for himself, in the cause of liberty for both Argentina and Chile, that these two states found themselves all but plunged over the brink of war. They had almost impoverished themselves in purchasing ironclads and equipments, before the leaders paused to consider what war would mean. On Easter Sabbath, 1900, during the festival of the Roman church in Buenos Ayres, Bishop Benevente made a fervent appeal in behalf of peace. He, and a prominent bishop of Chile, traveled through the two countries, addressing crowds of men in the towns and villages. Petitions were sent to the legislatures, and through these, the executives were reached.

The result was, that a treaty was entered into, and the controversy over the boundary line, between the two states, involving the title to 80,000 square miles of territory, was submitted to the arbitration of the King of England. Thus these states were the parties to the firs general arbitration treaty ever concluded.

In the utmost confidence that the peace would be abiding, the ironclads were offered for sale, and they agreed to suitably commemorate the event of the peace.

The conception of such a monument came from the hearts of Bishop Benevente and Senora de Costa, and it was the Senora, who, as President of the Christian Mothers' Association of Buenos Ayres, undertook the work of securing funds, and having the statue erected. This was accomplished, and it was set up, March 13, 1904. The sculptor is a young native of Argentina, Mateo Alonso, and the bronze of which it was cast, was from the old cannons which the Spaniards left at the time of Argentina's independence.

The base of the statue is of granite, and on this, rests a granite sphere, weighing some fourteen (14) tons, on which the outlines of the world are sketched. The bronze figure of Christ, twenty-six feet in height, stands above, and in his left hand is a cross, five feet higher. The right hand is uplifted and extended. On the granite base, are two bronze tablets, one of them given by the Working Men's Union of Buenos Ayres, the other by the Working Women. One records the creation and erection of the statue, the other bears the words: "Sooner shall these mountains crumble into dust, than Chileans and Argentines shall break the peace which, at the feet of Christ, the Redeemer, they have sworn to maintain." On the base of the pedestal, are the emblematic figures of Chile and Argentina clasping hands, as a symbol of their settlement of the boundary dispute, and under the pedestal is the inscription:

"He is Our Peace
Who Hath Made Both One."

Dr. F. E. Clark says, "The magnificence of the surrounding scenery, the isolated loftiness of the natural pedestal, and the character, the appropriateness, and the beauty of the statute itself, all

combine to make the 'Christ of the Andes,' perhaps the most impressive monument in the world."

It is the triumphant Prince of Peace, that was there dedicated to the whole world with the solemn prayer, "that love and kindness might penetrate the hearts of men everywhere." He stands with the uplifted cross and continual blessing.

But that right hand is not extended toward either Chile or Argentina, but straight north, along the boundary line between the two states. When the figure was ready to be placed, a question arose as to how it should face. They could not face it toward Chile, with back toward Argentina, nor toward Argentina, with back toward Chile. They could not face it south, toward antarctic cold and watery waste and uncertainty—No! It should face the north, toward light and hope and promise. It faces United States and Canada, and is that hand not uplifted in token of attention? Does it not beckon us to stop, in our mad rush of commercialism and worldliness and selfishness, and turn to help our "Big Brother," to the south? Does it not call upon Protestant North America, for a pure gospel and plenty of it; for millions of Bibles to scatter among the people in their own language; for evangelists to sweep over every part of that long "Neglected Continent," and stir up the masses to the influences of the Spirit; for thousands of preachers and teachers and medical missionaries with churches and schools and hospitals, to become permanent institutions in every center, in order to create a new domestic and social status, and show to Catholic South America, what a pure Christianity can do, and does? If we stop a moment, and listen, and tune our ears to hear, can we not hear the voice which the great Paul heard almost nineteen hundred years ago, "Come over and help us?"

A Day In Camp.

Dear Friends:—

Our teacher could not be with us one Friday recently, so Miss Lawrence and I accepted an invitation to visit two of the young women in camp. They sent their conveyance for us, and we had quite a load by the time our beds, satchels and we three were settled for the eleven mile drive. But the roads were good, and we made the journey in about two hours. When we arrived, we found two other young women who were on their way to Pasrur, and had stopped to take breakfast with us. Soon after breakfast, two women came to get medicine for their sore eyes. They sat on the carpet in the door, while one of the missionaries talked with them.

I did not understand what they said, but when one of the women laughed, they explained that she said she did not want to go to heaven. To be sure, she does not know about the Christian's heaven.

By this time, quite a crowd had collected, and the missionaries talked with them a while, then we started to visit a village a mile away. Two of us walked, and as we were passing a village, a woman came out to get medicine for her sore mouth, and asked us to go in, to see a sick woman. We hesitated, but finally followed her through a court, where a dozen or more buffaloes and cows were tied, into a very dark room.

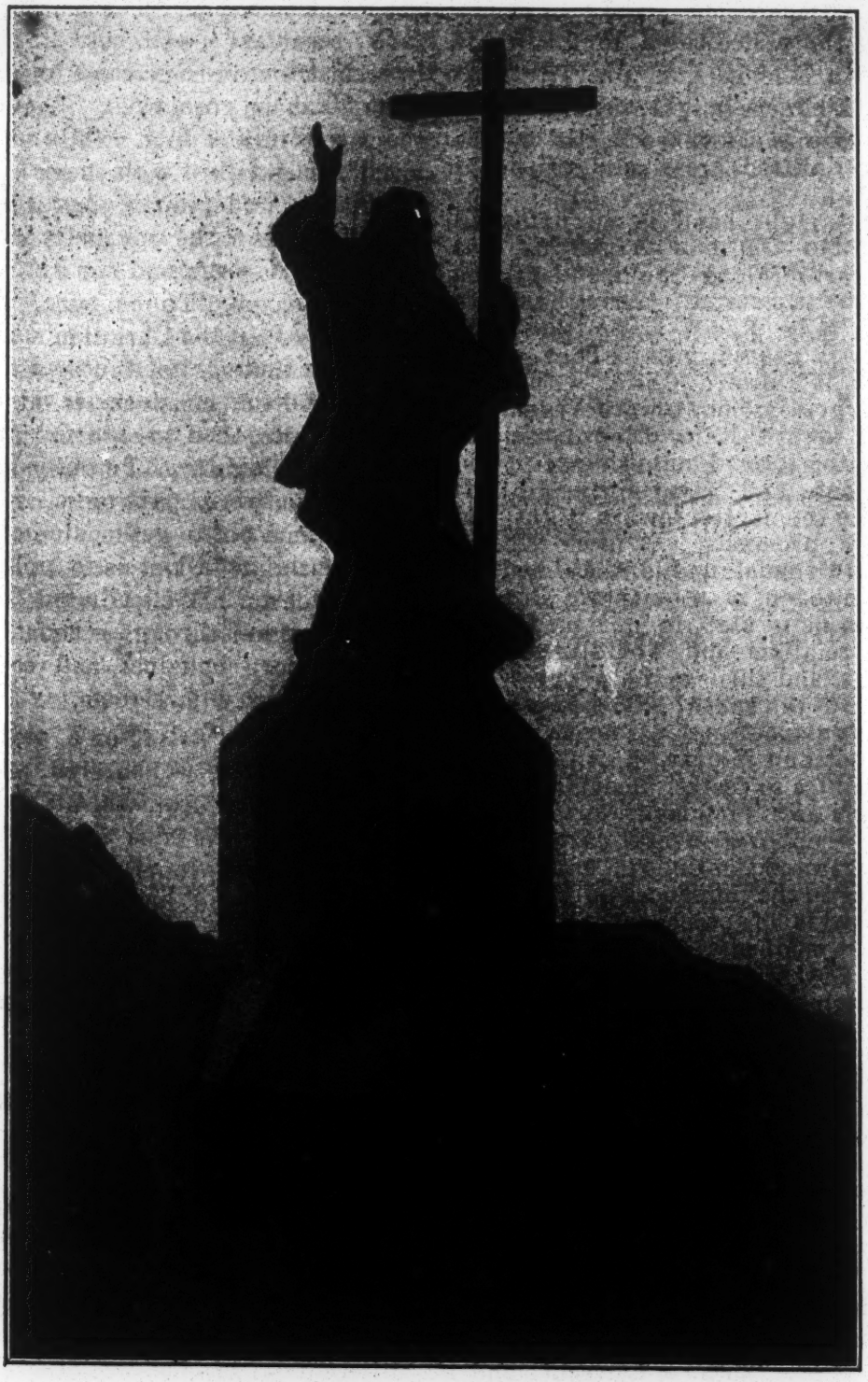
A woman was sitting on a stool, spinning, but when we entered, she arose and gave me her seat, while the missionary examined the sick woman. Quite a crowd gathered around us, to see what we were like, and how we would treat the sick woman.

When we arrived at our destination, we found the other women sitting on a bed in the court, in the midst of cows and buffaloes, and talking to a number of Christians. They had another bed ready for us, and we sat and talked with those who came near. After teaching them verses and Psalms, and having prayer, we went back to the tent, where we ate dinner and talked and read.

We spent the night with them, and in the morning, after "chhoti hasin," we rolled up our beds and started for home, feeling that we had spent a pleasant time in camp, and had learned many things that may be helpful to us next year, when we start out to do real missionary work.

Yours very truly,

Roma Beatty.



THE CHRIST OF THE ANDES.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

Last month our subject was PUSH JUNIOR WORK. Since that an inquiry has come: How to carry on Junior Work in a country congregation.

As this is the season in which the best work can be done with the Juniors in the country, we hope many will make the effort, and we give you the methods and results of one, who has worked out the problem in one country congregation and made the work a success, and who says "It is just as easy to work in a country congregation as any other, all we need to do is to study the situation and make the work interesting to the children." Let us hear from others on this subject.

How One Superintendent Made a Success of a Junior Society in a Country Congregation.

When we first moved into a country congregation we found the work was very difficult and we did not succeed very well in carrying on a Junior Society, but after we worked awhile at it and understood the ways to proceed, we have had no trouble. For a while we met at the Parsonage once a month, on Saturday afternoon, and in the nice weather we began meeting in the homes of the children, and the mother prepared lunch for us, which was served after the meeting. It was not anything particular but just what they could get without much trouble. A number are members whose parents do not belong to the church, but they are anxious to have their children come to Junior and Sabbath school, and the parents come to church part of the time. This way of meeting in the homes seems to be the way that suits best now, all are anxious to have the Juniors meet with them; we have twenty members and one Life member, four Little Light Bearers. The children live from one to four miles from the church, but the distance is not so great for them when we meet at the houses, that is for some of them.

In April I generally give each one 10c and they go to work and raise chickens, plant pop corn and vegetables of one kind and another, and every one tries to do his or her best, and they succeed pretty well—of course there are a few that do not do so well, but their parents seem pleased to have them get along well and the Pastor encourages them once in a while from the pulpit, and there is no one but likes a little praise or encouragement. We have taken the *Banner in the Presbytery* for *two years* and they are encouraged in that way and we are able to keep up the interest when they are accomplishing something. We have not made a success with the boys as yet; they take the money and work but are not able to attend the meetings on account of farm work. One little girl brought in $5.00 the returns from the 10cts and others have done quite well.

I think if we take the right way it is just as easy to work in a country congregation as in any other one; all we need is to study the children and see what they would like to do, and make the work pleasant and interesting for them if we do have to put ourselves out a little. They were well pleased with the Junior pin. I think it very, very pretty for the price. We use the lessons in the magazine. have two classes, the small ones are taught by one of the advanced Juniors, and then we have the mission study. Some of the children ride on horse back to the meetings, some drive one horse with a buggy and if the horses are busy so they cannot get one they will *walk a long ways rather* than *miss* the meeting. After the meeting is over they go out on the lawn and have a play before we start for our homes

We use the Junior song book and as we usually have a piano or organ where we meet, the children are much interested in the singing and we have pretty good music.

Where there is a will there is a way in this as in all other things.

C. L. Graham.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

April 5th. The meeting was opened with devotional exercises, led by Mrs. Porter, Mrs. Yourd and Mrs. Stevenson.

In the absence of the President. owing to death, in the family, Mrs. N. Wylie Stevenson, 1st Vice President, presided.

Treasurer reported three new Life Members, Mrs. Eva Eckerman, Washington, Iowa; Mrs. Jennie Cook, Washington, Ia., and Mrs. Samuel Reed, Beaver Falls, Pa.

Receipts for March were $7,101.57, and disbursements $14,919 61.

In the Freedmen's Department. Reports were read from several stations, by the Secretary, and bills for insurance on furniture and dormitory at Miller's Ferry, and painting of Sterling Hall, etc., were approved and ordered paid.

A new society has been organized at Barstow Colony, Cal., President, Mrs. D. A. Russell. There are twelve charter members, and prospects are good for successful work.

Mrs. Ada Kerr Wilson, 1st Church, Wilkinsburg, Pa., was elected to membership on the Board to fill the vacancy made by resignation of Mrs. J. S. Hill.

Mrs. Alexander reported a new Young Woman's Society organized at Oil City, Pa., with thirty members.

Junior Secretary reported Margaret C. Hare, Homewood, Pittsburg, Pa., as a new Life Member.

A cablegram from India, brings the sad news that Dr. Gilbakian and Miss Laura Cleland have been ordered home on account of a complete breakdown. Since then, word has come that Dr. Gilbakian's mother has died.

Mr. C. A. Wilson, Egypt, writes that at last, they have been able to secure absolute title to the property at Luxor, and have a deed for all the property belonging to the Women's Board at Luxor.

The Egyptian Mission requests the return of Miss Marion Paden to Egypt, at the expiration of her furlough, and the request was granted.

Carnegie, Pa., Congregation has been promised partial support of a worker in the Italian Mission in that town.

Mrs. Mellon, formerly of Springdale, Pa., and at one time a member of tne Board, although now out of the bounds of the United Presbyterian Church, sends fifty dollars for the salary of Miss Kate Hill, with a promise of twenty-five dollars per year, for five years, for a Missionaries salary. Another "Friend of Missions" promises one hundred dollars annually, indefinitely, for the salary of our women missionaries.

April 19th: The Board met in regular session in the Young Men's Christian Association Auditorium, as the Board room was undergoing repairs.

Nine new Senior Life Members were reported, Mrs. A. V. Runyan, Mrs. Margaret McKim, Mrs Albert Brenner, Mrs. J. A. Anderson, Mrs. L. E. Springer and Mrs W. J. Baxter, all of Ellwood City, Pa. and Mrs. Mary Service, Tarkio, Mo.; Mrs. Robert M. Hill, Newton, Ia. and Mrs. J. A. Miller, Conemaugh Presbyterial.

Receipts to date are $28,445.96, and disbursements $20,237.79.

The receipts from Young Women's Special for the year were $1,989, and it was decided to transfer the surplus in this fund to payment on the salary of Dr. Anna Watson of Egypt, for this year, and the Young Women's societies will be asked to take up the salary of a missionary in Egypt in their special work in addition to the three other workers.

Two thousand dollars have been received from the legacy of Mrs. White, Millersburg, Ohio.

The last payment has been made on the parsonage at St. Joseph, Mo.

Home Secretary reported for the different stations and read a very interesting letter from Miss Houston, Frenchburg, Ky. Many fruit trees, bushes and plants have been set out, and a fence is now being put around the orchard and garden. Thirty-nine Juniors were in attendance at the last meeting.

Junior Superintendent reported two new societies, 2nd Cincinnati, twenty-three members, Miss Edna Fels Superintendent, and Forest Ave., Bellevue, Pa., thirty members.

New Life Members reported are: Margaret Elizabeth Kraeer, Margaret Charlotte Ballard, Helen Adolita Ballard, Dorothy Donaldson, Harold Raymond Briceland, all of Midway, Pa., and Robert Peebles McDonald, Ellwood City, Pa., and Robert Geary Cummins, McDonald, Pa. Mrs. J. D. Sands, Secretary.

Treasurer's Report for month of March, 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp.	Magazine Fund	Miscellaneous	TOTAL.
Albany	26 00		5 00		18 00														a 5 00	54 00
Argyle						7 00								5 00						12 00
Arkansas Valley																				
Beaver Valley	96 00	117 00	60 00	21 00	43 00	8 00	12 00	19 00				25 00			103 00	2 00			9 00	515 00
Boston														5 00						5 00
Caledonia					11 00															11 00
College Springs		100 00	10 00																	110 00
Colorado	33 00	75 00	92 00	14 00	17 00	10 00	20 00	8 00						4 50	30 00					303 50
Delaware,,	7 00		7 00		2 00															16 00
Detroit	9 00	17 00	16 00		16 00		3 00	3 00												64 00
Frankfort	20 00	5 00	41 00		4 00	17 00	6 00												4 00	97 00
Indiana	10 00	50 00	39 00	12 00	29 00	3 00	6 00	7 00						5 00	2 00	1 00	1 00		1 00	166 00
Indiana Northern	13 00		13 00																	26 00
Iowa Northwestern			10 00																	10 00
Keokuk	15 00	193 00	67 00	2 00	7 00		7 00	2 00				50 00							2 00	345 00
Lake	16 00	111 00	57 00	5 00	30 00	4 00	2 00	2 00						5 00					2 00	234 00
Mercer		15 00																		15 00
Monmouth	11 00	85 00	13 00		12 00	11 0					30 00									162 00
Monongahela	103 00	252 00	12 00	30 00	76 00	24 00	25 00	15 00								6 00	25 00			568 00
New Jersey	35 00	5 00	40 00		10 00		5 00	10 00						5 00						110 00
New York	19 00		26 00			11 00								5 00						61 00
Oklahoma		1 00	6 00		1 00															8 00
Oregon	9 00	118 00	4 00	5 00																136 00
Pawnee,,	2 00		20 00	3 00	8 00	2 00	4 00	7 00												46 00
Idaho					3 00		4 00													7 00
Philadelphia	147 00	12 00	99 00	10 00	49 00	88 00		18 00							18 00				10 00	486 00
Puget Sound	5 00		5 00		8 00															18 00
Westmoreland	80 00	20 00	45 00	20 00	40 00	5 00	15 00	22 00												247 00
Wheeling	60 00		15 00	2 00	25 00		15 00	3 00												120 00
Wisconsin	16 00	1 00	4 00		14 00			3 00											2 00	40 00
Xenia	20 00																			20 00
Rev, J. K. McClurkin		250 00			74 00															250 00
Industrial Department					5 00															74 00
Refunded			8 00		7 00									167 16				25 00		18 00
Interest	58 00																			257 16
A Friend	10 00																			10 00
Mrs. Gordon	3 00																			3 00
Missionary Union, St. Louis	12 50																			12 50
I A. Munroe	10 00																			10 00
Mrs. Mellon		50 00																		50 00
Warm Springs Cong	5 00			5 00	5 00															15 00
Knoxville J. M, S						2 00														2 00
Knoxville W. M. S	10 00			10 00	10 00		10 00													40 00
Prairie W. M S	5 00	2 00	7 00		6 00	4 00														24 00

| Items of Cents | | |

To Thee O God we render thanks,
We render thanks to thee.

Amount of thank-offering 1910

$47,365.57

NEW SUBSCRIPTIONS
Received at St. Louis:

Women's Missionary Magazine	632
Junior Missionary Magazine -	335

Courtesy Foreign Report.

ALEXANDRIA MISSIONARIES AND WORKERS.